HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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HERALD OF FREEDOM.
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ANTI-SLAVERY.

Anti-Slavery in New-Hampshire Forty Years ago.

Moses Fiske, the author of the following discourse, graduated at Dartmouth College in 1786, and was tutor of that institution from 1788 to 1795. He was sometime editor of the "Eagle," a well conducted paper formerly printed at Hanover. He afterward removed to Tennessee, where he became, as we have been informed, a judge in one of the courts of that State. He has since deceased.

"Tyrannical Libertymen"—a paradoxical title, full of truth and sarcastic reproach—was written on the occasion of a national thanksgiving in February, 1795, at which time a collection was taken up in the several churches, for the redemption of those of our countrymen who were held captives in Algiers. Mr. Fiske seized the opportunity to administer deserved reproof to the people of the United States for their inconsistency, hypocrisy and tyranny. He performed his design well. His style is bold and vigorous, his words well chosen, his reasoning generally sound and powerful, and his appeals eloquent with those strong expressions of feeling which come from the heart and go to the heart. Had he lived in our day he would undoubtedly have been greeted with the epithets of 'fanatic' and 'incendiary.' Happily for him, however, the people were not then so violently in love with abolition—in the abstract. We cannot learn that he was mobbed, or otherwise maltreated, for thus exercising the freedom of the Press. Whether the redeeming influence of these sentiments still lingers around the halls of Dartmouth, and is giving unusual energy to truth, we know not; but we are glad to be informed that the principles which Moses Fiske boldly advocated are rapidly gaining favor among the present pupils of his *alma mater*.

TYRANNICAL LIBERTYMEN.

A DISCOURSE upon Negro-Slavery in the United States: Composed at ——, in New Hampshire; on the late Federal Thanksgiving-Day. [19 Feb. 1795.] [By Moses Fiske, A. M.]

And I beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."—[Eccl. iv. 1.

2 Samuel xii. 5. *And David's anger was greatly kindled against the man; and he said to Nathan, As the* Lord *liveth, the man that hath done this thing shall surely die.*

Unwary and vindictive monarch! He clearly sees, in its full magnitude, the mote that blemishes another's eye, while at the same time, without his seeming to be sensible of it, a beam is in his own eye.

And we are his legitimate children. The blood of this royal dispenser of justice flows in our veins. *We* sentence the Algerines, as *he* that villainous sheep-stealer. We want only the *power*, and they would experience a most exemplary chastisement; and, if some could be gratified, would be erased from the catalogue of nations.

Prepare your ears to hear a most extraordinary anathema, pronounced against that infatuated people by one of our first poets and eminent statesman.

"Great maledictions of eternal wrath,
Which like heaven's vialed vengeance singe and scathe!
Transfix with scorpion stings their callous heart,
Make blood-shot eye-balls from their sockets start,
For balm pour brimstone in their wounded soul,
Then ope perdition and ingulph the whole!"

In the name of horrour, why this raving and execration! O, the Algerines have captured and enslaved five or six score of Americans, and keep them in abject servitude and distress. For this they are condemned to death and perdition; and I know not but heaven suggested the verdict.

But if this thing must be done in the green tree, what shall be done in the dry? In these United States, not five or six score, but five or six hundred thousand persons, are enslaved;—not captured, like those Americans, upon the high seas, where no one goes unapprized of the danger; but dragged defenceless from their native fields; and frequently treated, as might easily be made to appear, in a manner barbarous as our people are treated at Algiers.

In Massachusetts the negroes were freed long ago. In New-Hampshire and Vermont they are few in number; but *some* were found, at the taking of the last census, to be still in slavery even here. They might indeed be free, did they know how to avail themselves of the bill of rights, which declares, that all men are born equally free.—But to our disgrace, they are and ought to be considered as slaves, till government shall take effectual measures, as their guardians, to see, that they are in fact free; and till, for the sake of example, their freedom shall be made known to the world.

What if some states have passed acts of non-importation? That, so far as respects the negroes now in slavery, is just nothing at all. How will the non-importation of others repair the wrong done to these? Or, if no wrong is done, why should importation be stopped? Those who are now slaves may pray, it is true, like the rich man in hell, that none of their brethren may be brought to this place of torment; but their prayers would avail but little, if granted, in mitigation of their own tortures.

The injustice of enslaving our fellow-creatures, even though they are black, is pretty generally acknowledged; and in respect to *our* slaves, people affect to lament their misfortune in being brought into a situation, which renders it *necessary*, that they should be continued in bondage. It is just, no doubt, that the negroes should have remained free; but they are slaves, and therefore let them continue so. Let them, however, have this consolation, that we will leave off our injustice gradually. There shall be an abolition; but it shall begin moderately, and proceed leisurely, and be completed sometime or never. Thus the poor slave may comfort himself, that at some distant period, *when*, God only knows, he, or his children, or his children's children, may hope for deliverance.

Some are for setting them free immediately. They are not for continuing an abuse of the most cruel nature, under any pretext whatever. And why are not all of this opinion? It is because many are prejudiced, and many are indolent, and very many are interested; not to mention, that most people pay but very little attention to the subject.

Hence it has happened, that every advocate for an IMMEDIATE EMANCIPATION has been immediately silenced by some specious objection. The indolent have by this means found repose for their consciences; and the interested have rid themselves of much odium, without any great danger of losing their vassals.

First, it is plead, that slaves are *property*. "The operation (said Mr. Madison in Congress) of *reducing the number of slaves* was going on as quickly as possible. The mention of such a thing in the house had in the mean time *a very bad effect on that species of property*."

Secondly, without negro slaves the southern plantations cannot be managed to advantage.

Thirdly, the most plausible and confounding plea of the whole is, that if they were all at once and immediately set at liberty, to run at large, they would be a dangerous parcel of vagabonds, more unhappy themselves than at present, and the terror and vexation of the community.

O, it is doubtless cruel, to deprive a master of the slave for whom he paid perhaps forty guineas, and has had his labor for not more than forty years. But to whom did he pay the guineas? In the name of conscience, who had any right, in the first place, to sell negroes? If a shipload of Frenchmen were offered for sale, the enquiry would quickly be made. The principle would soon be established, that man could not be made the property of man.

But we ourselves are too secure to *imagine* the case our own; otherwise we might appeal to that eternal rule of right, to do by others as they should do by us. And with what feeling should *we* stand forth for sale, be slaves, be called *that species of property*; we, who denied our parent country the right of taxing us, and edged our swords to maintain our liberty, or to die! Should we endure the oppressor's rod?

Money has been paid by the purchaser; but no equivalent has been given or can be given to the negro. Liberty can not be estimated by guineas. If so, have I no claim to my liberty, because a tyrant, stronger than I, has robbed me of it, and sold me? This species of property, upon that principle, is not so highly privileged as other species; for the laws take care, that stolen goods, though purchased by an honest man at their full value, shall be given up to the right owner; and shall they tolerate slavery?

But if there seems injustice, that individuals should wholly lose the labor of those for whom they have paid so much money; let the state under the countenance of which they have carried on this accursed traffic, make them some consideration, and let every one who has acquiesced in the system of slavery contribute to its abolition.

Yet every master is holden by every tie, whatever government may see cause to do or not to do, to grant manumission to his slaves; and woe to the man who takes advantage of any human institution, to injure his fellow creatures, when his conscience testifies that it *is* an injury, and that the law is cruel, and repugnant to all right.

A regular importation of negro slaves into America took place in consequence of a suggestion of Casas, a Spanish clergyman. When the Spaniards conquered Hispaniola, they reduced the Indians to servitude, and treated them with such cruelty, that multitudes perished. Casas strove to relieve them; but failed in every measure. At last he proposed the importing of negroes; in order, by enslaving them, to free the Indians. So blind is man!

The second objection in my enumeration is no more an argument in favour of continuing what negroes in slavery we already possess, than of importing new ones. But experiments have proved, in different parts of the world, that freemen will do more labour than slaves. Besides the objection is too iniquitous to be harbored a moment; and I have been pained at hearing it urged by some, who seem in other instances to be philanthropic.

The third objection pretends kindness to the negroes, and a regard to our own security.

It is quite fashionable to observe, under colour of the former principle, that freed negroes generally go more meanly dressed than slaves. What then! Is freedom to be sold for a fine coat, for calicoes? And what if some slaves fare better than we? Who would be even a sycophant, much less a slave, for the sake of better fare?

But the observation, made as a general one, is false. The bulk of slaves in the southern states can not be more naked, and ill-used, and defenceless, than they are now. Soul and body would separate. And even if freedom should be the occasion of their being still more destitute, and it were possible that they should yet continue to live; would they not likewise, on the other hand, get clear of incessant drudgery, of dispiriting menaces, of merciless flagellations?—What they would lose in dress and diet they would save in sweat and blood.

And do those who live worse with freedom than when slaves, if there are such, do they commonly return to their *cidevant* masters, and say, I had rather be your slave than be free? Such a thing may sometimes happen; but if it were a general practice, where would be the hazard of setting them in general free? It would only be losing their labour, while they could make a little experiment, and then return to their abject condition, more obsequious than before.

The truth is, liberty is sweet, and slavery is horrible; and nothing can be an equivalent for the one, and nothing but insensibility or a hope of deliverance, can render the other supportable.

The principle we are now examining talks of kindness. It would keep the negroes in slavery for their own good. A very suspicious sort of humanity! Why not re-enslave those who have been once freed?—Why not import more? Or do they live better in Congo, than those happy wretches who have had the good fortune to become slaves? Why not subjugate the Indians to this enviable condition; or raise the few indigent of our own nation to the rank of bondmen? Why does this benevolent system embrace only negroes now in slavery? Perhaps we are under peculiar obligations, to regard their good. Yes, God knows it, and I wish we may be wise enough to discharge these obligations in due season.

But this pretension of kindness is only a cloak. The other part of the objection is all that creates any difficulty. *That* I confess is of great importance, and merits a wise and candid discussion.

We are in this dilemma: there is such a number of slaves in the country:—and, on the one hand, we can not continue them in bondage without doing violence to our consciences, and incurring the displeasure of heaven; nor, on the other, can we free them without extraordinary measures. It will require money, and labour, and wisdom, and vigilance. Of two evils, if the latter can be degraded to such a name, we have to determine which is the least.

There is no reason to expect, but that, if so many myriads of wretches were turned out of doors, destitute, to live as they list, uncultivated as they now are, they would be a nuisance in society. Probably, besides idleness and beggary, we should see uncomfortable disorders, perhaps outrages, perhaps fatal crimes; some through ignorance, some through wantonness, some from impelling hunger, and some from revenge. They are not fit to be their own guides; they have been habituated, not to reason, but obey; their wills have been crushed; they are scarce conscious of the power of willing; and, what is worse, they are not taught the duties that arise from social relations, nor disciplined to good morals.

What then can be done? This is the momentous question. But whenever we are as sincerely desirous of freeing the negroes as we are of aggrandizing our own nation, we shall soon devise ways and means sufficient for the purpose. We, who descant upon the rights of man, who boast our improvements, our resources, our enterprize, our energy, our patriots, our territory, and, in fine, our "asylum for the unfortunate of other countries;"—we, the most flourishing nation on the globe, if our hearts were engaged, should ask for no foreign assistance to liberate our slaves.

But the question still recurs, What can be done? The answer is, If they are not fit for freedom, they must be fitted. They must be considered, for a time, as in a state of minority. It must be a state of dependence and discipline, not servitude. They must therefore be taken away from their masters, and, by direction of the magistrate, put under temporary guardians, governours, and instructors, to be educated, to be made acquainted with their rights and duties, and some honest method of acquiring a livelihood; to be prepared for citizenship.

I do not say, that all should be treated alike. I do not know, but *some* should be returned to Africa. Many are worn out with age and sore travail. They must not be cast helpless into the highways; but let them hear the glad news of liberty to the captive, that tears of transport may run down the furrows which have been deep-worn by tears of affliction. Does his master ask, how he shall live—who will support him? Live, wretch! how long have you revelled upon the fruit of his labors, ungratefully; and do you ask, how he shall live, how he shall be supported through the painful residue of a devoted life? Give him food from your own table, and beg him to pray for your avaricious soul.

After all, some may choose, though under no inability or bias, to remain with their masters. But, in this case, government ought to consider, whether it is not their duty, to interfere so far, as to see, that, if any remain, they do not remain *slaves*; and that, like other free persons, they can go whenever they please, according to the established principles of reciprocal contract. In short, they ought to have guardians.

Massachusetts gave a noble example; but, had they fallen upon the plan of carrying their negroes through such a preparation state before manumission, they would, I firmly believe, have found it a salutary measure, and have been celebrated for teaching the world a new lesson of humanity.

But suppose the negroes prepared for freedom, are they then to settle *among* us? Projectors are generally hissed at; but, as the object desired will probably never be accomplished, before many schemes have been projected, why should we fear hissing? One proposal may be made of a plan, which appears to me to be feasible, and to promise advantages. Let a portion of our new territory be assigned for the purpose; and let the great body of the negroes be sent to colonize it. Perhaps they may be taken right from their masters and go through their non-age or preparation state in the wilderness. At any rate, they must not go empty-handed. They must have wagons and cattle, provisions and raiment, artificers and overseers. Religion must be taught, laws instituted, and order maintained among them. They must be inured to industry and economy; defended, if any should invade them; and awed by soldiery, if they should rebel.

Though doubtless difficulties would attend the atchievment, yet with resolution it may be accomplished. And what a flattering prospect would it open to the well-wisher of mankind. We might reasonably expect soon to see a large province of black freemen, industrious and well-regulated, improving in arts and learning, happy at home and at peace with us, affording some revenue and adding some strength to the nation, an asylum for other unfortunate Africans, a nursery from which might in time proceed able missionaries and teachers to the land of negroes. Might not the establishment of such a colony be of extensive influence in bringing about the universal spread of light, liberty and benevolence. Ye republican Pharaohs, how long will ye harden your hearts, and not let the people go!

If the negroes should remain among us, though fully enfranchised, they will not be treated upon terms of equality; and perhaps never rise to that rank which they deserve. Let them go, therefore, be formed into a state, and, in due time, have a voice in Congress. They will never be men, till they are treated like men; they will never be citizens, till they feel themselves so; they will never be good citizens, till they know their duties and can appreciate their immunities.

Let who will startle or laugh, I steadfastly maintain, that we must bring them to an equal standing in point of privileges with whites. They must enjoy all the rights belonging to human nature.

Some allege, that negroes would have no gratitude. I do not believe it. It does not accord with human nature. I have known instances to the contrary. And yet, simply for freedom, they would owe no gratitude. Liberty is their right; and the treatment I have proposed is no more than a recompense for the injuries we have done them. All then is a matter of justice; and is gratitude due for an act of justice?

We are acting a very inconsistent part—worse than the man who distressed his fellow servant for a hundred pence, when himself owed ten thousand talents. We bluster about tyranny, and keep our arms ever burnished to defend our rights; while we have legions of tyrants among us, and make no opposition to their inflicting the scourge of bitterness.

Nor can it be made to appear, that the people of this state have no concern in the matter; unless it appears, that we have not a slave in the state, and that we have no concern in the Algerine slavery, to which we are voluntarily about to attend;* and appears, that we have no concern in the internal affairs of the other states, arising from our federal relation, so that should the negroes in one of them make an insurrection, assume their liberty, and subjugate an equal number of whites to be *their* slaves, we, equally satisfied with black citizens or white, should regard the revolution with cold neutrality;—and appears further, that our joining in the celebration of this national thanksgiving is altogether a farce.

For, in this festival, we are to pay our acknowledgements to Heaven, in concert with all the states, "for the manifold and signal mercies, which distinguish our lot as a nation, particularly for the possession of constitutions of government, which unite, and by their union establish liberty with order." So much in the words of the proclamation by our chief magistrate.

Our churches are probably ringing with *rights and privileges—emigration of our forefathers from persecution—destruction of the Indians—protection against British violence—government of our own choosing—free suffrage—learning and respectability—peace in our borders and plenty in our habitations—not any to molest us or make us afraid.*

But shame to the whole union, that more than a seventh part of the human beings in these states can, with no manner of propriety, join in any of these topics. They are not of the nation; and, therefore, have no national blessings to acknowledge. They have no share in the commonwealth. They are politically nothing. And by celebrating this day, we subscribe to their non-existence.

Can the negroes praise God with the spirit and the understanding, that, in violation of all rights, they were forced from beyond the Atlantic, to be our slaves—that the Indians were extirpated, to make room for *their* masters—that they did not join the British in their war against us, and, by that means recover their freedom; but neglected the opportunity, and so continue a servile, abused, and pitiable herd, without privilege, under government which they have every reason to hate, with no suffrage, depressed in ignorance and meanness, having no borders for peace nor habitation for plenty; but exposed always to somebody to molest them, and more than to make them *afraid*—to whip, wound and maim them—to tire and starve them—and, in some places, to mangle and even to kill them.*

These are the blessings, which they, as a people, have to thank God for; and if they are too stupid to experience proper sentiments upon the occasion, they are the more to be commisserated.

The slave-trade is a source of indescribable evils. It is the scourge of Africa and the bane of America. The negro nations are ruined by it. The weaker are continually a prey to the stronger. Crimes are committed, to which, if the slave-trade was abolished, there would be no temptation; and cruelties are practised, which would be impossible. Their governments are arbitrary; and, while a *subject* can be bartered for commodities, the despot is not likely to be very scrupulous about *rights*. His business is to satisfy his own appetites. The smallest offence, therefore, they punish by selling to slavery; and pronounce a subject *guilty* upon the slightest evidence. Indeed, a forged accusation is often sufficient, supported by no evidence.

Besides, the most peaceful villages are infested with unprincipled wretches, who catch whom they can;—not solely to oblige their christian customers, but to obtain "as much vile trash as I could grasp thus."—Wars too are waged between despots for the purpose only, though perhaps not avowedly so, of obtaining prisoners for the market.—These are the means by which slaves are procured for American planters. This is the depredation to which we are accessory. For where is the difference of criminality, except in degree, whether we only support a constitution which sanctions this villainy; or forbear to remonstrate with a neighbour who holds in slavery the descendant of a negro, bought, by the neighbour's grandfather, of an English Ishmaelite, who bought him of his barbarous brethren; or whether we forced him ourselves from his father's cottage and rivetted his chains with our own hands?

O, ill-fated Africans! What security have the most innocent, the most virtuous among them! Where are all the "tender charities of life!" But we are invited to believe, that these people are blocks and dross, mere brutes, destitute of feeling. This is the slave-dealer's policy. As if the breasts of bereft mothers and bereft lovers were exercised with no frantic pangs, when their children and consorts are torn from their arms, to be carried to a region, where, their countrymen suppose, because they never return,† that they are *eaten*;—a fate far preferable to that which most of them experience, who, more particularly in the southern states and the West-Indies, drag out a miserable life under

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Here our copy is incomplete—a leaf being lost. We hoped for some time to obtain a perfect copy, but our researches and inquiries have proved unavailing. Time and prejudice have been at work. Enough, however, has been preserved to illustrate the high stand taken by Mr. Fiske, and the warm benevolence of his character, and to show that the principles of the abolitionists of the present school, were not unknown in the eighteenth century. Well would it have been for our country, if they had been more extensively diffused, more generally and efficiently acted upon. Well would it have been for the cause of humanity and religion, had a thousand spirits like Moses Fiske risen up in our midst, and with the energy and perseverance of a Garrison, or a Birney, urged home to men's hearts their duties and responsibilities. We should not now be contending for the rights of two millions of slaves. The land, from the north to the south, from the east to the west, would have been in verity a FREE land.

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* There was a contribution upon this day, for the purpose of redeeming those Americans who are in slavery at Algiers: an object worthy of a generous people. Their redemption, we hope, is not far distant. But should any body contribute money for this purpose which he had cudgeled out of a negro slave, he would deserve less applause, than [illegible] in the comedy of [illegible]

* It is a fact, which can not be controverted, that negro slaves are not unfrequently so abused, as to die in consequence; and instances are not wanting of their being killed outright.

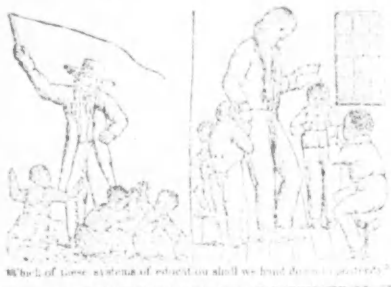
† The second African who ever returned from American slavery, as we are told by Francis Moore, was one Job Ben Solomon, a Pholey, son of the high-priest of Bundo in the interior parts of Africa. Travelling across the country with his herds of cattle in the year 1731, he was robbed, seized, and sold to slavery. He was brought to America and purchased by a Maryland planter. About a year after he found means to convey a letter to England, written by himself, in Arabic. The letter fell into the hands of Mr. Oglethorpe. It was translated at Oxford; and such was the esteem which it procured for the writer, that Mr Oglethorpe immediately took measures to redeem him and bring him to England.

He tarried in England upwards of a year, discovered great mildness of temper and strength of intellect, and received much notice and liberal presents from many of the nobility and the royal family.

Having [illegible] opportunity, he with great eagerness embraced it to return to his native country. Alas! his father was no more; his wife had married another; his whole country had been ravaged by war—and, though he had abounded in herds of cattle, had not a cow left. His wife's new husband however hearing of his return, thought proper to abscond.

The generous man was deeply penetrated at his father's death and the misfortunes of his country; but his wife he forgave. For, said he, Mr Moore, she could not help thinking I was dead, for I was gone to a land, from whence no Pholey ever yet returned. Therefore she is not to be blamed.

The story might doubtless be so told, that a tear would be no unnatural effect.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: MARCH 5, 1836.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights; among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

A New-England McDuffie.

"And, marvellous though it seem, this monster, when
It took the name of Slavery, as oft
It did, had advocates to plead its cause;
Beings that walked erect, and spoke like men;
Of Christian parentage descended, too,
And dipped in the baptismal font, as sign
Of dedication to the Prince who bowed
To death, to set the sin-bound prisoner free."
Course of Time.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."
Bible.

Little did we think, when we read the abominable sentiments put forth in the late message of the governor of South Carolina, that they would find open advocacy in New-Hampshire. Little did we think that the columns of a religious newspaper would be unclosed to a set defence of the oppressor of the human race, to an unequivocal vindication of a system which, before all and above all, is a system of iniquity and wrong, a system which comprehends in itself the most heinous crimes of which our nature is guilty,—theft, extortion, licentiousness, outrage, murder. Little did we think that one who had held high political office in the land of the Pilgrims, would justify a principle which exalts above conscience the crosier and the crown, on which in all ages the hierarch and despot have established their thrones; that one who had ministered at the altar of the Most High would defend a system which is depriving of moral and religious instruction more than two millions of souls. We knew that infidelity was rife in our midst, that the bloody spirit of slavery was pervading the sanctuary and the senate-house; we knew that oppression, *even here*, was laying its iron hand on our brethren; but we did not suppose, we could not believe, that there was one in New-Hampshire so lost to all sense of truth, and justice, and rectitude, so reckless and hardy, as to carry the appeal of the slaveholder to the word of God. We thought better of the church and the world. We thought better of the heads and the hearts of our fellow-men. We did not think Religion would thus be wounded in the house of its friends. But we were deceived.—'There are stranger things in heaven and earth than our philosophy dreamed of.'

In two late numbers of the Observer, Hon. David L. Morril makes his appearance, in propria persona, and, assuming the dictatorial tone of the Vatican, takes up the lance of southern chivalry in defence of the trade in human souls. He does it in a manner characteristic of himself, of one who thinks himself the Magnus Apollo of commentators and politicians. He contends zealously, and although we cannot commend his ability, yet so far as sentiment and intentions are concerned, he is the McDuffie of New-England. With the Bible in his hand, he has announced himself the coadjutor of the slaveholder. He has taken sides with the oppressor. "Slavery," says Gov. Morril, "is distinctly recognized by the *positive* law of God, and also the *moral* law; or God's *positive* law conflicts with his *moral* law which latter cannot be." After quoting Leviticus xxv. 44, he says: "If this is not slavery, authorized by the laws of God, it is difficult to define it." Again: "Let the writer examine the 21st chapter of Exodus, and the 25th of Leviticus, and he will find that the *express precepts* of God's positive *law did justify* slavery; which law *cannot* contravene his moral law."

"There were circumstances in which persons were placed, in which slavery was in accordance with the positive law of God, and therefore RIGHT. If this were *not* the case, then God either MISAPPREHENDED the subject, or Moses MISUNDERSTOOD the Divine command."

What presumption and conceitedness! A puny man indirectly charging the omniscient God with error and mistakes! and his inspired agent of 'misunderstanding' his commands! Is it not possible, nay, probable that the 'misapprehension' is on the part of David L. Morril? Or is he infallible, as he seems to hint? But this is not all.

"The Bible teaches us, [how authoritative—I, Gov. Morril, say so!] that there was a time, when slavery was justified by both the positive and moral law of God; because they cannot disagree. If there ever was a time, and there ever were circumstances, in which a rational being might be placed, when slavery was justified by the positive law of God; then there may be a period, and there may be other circumstances in which a rational being may be [illegible] in which slavery may be justifiable; [illegible] true, that the positive, and moral law of God conflict, and as directly opposite the one to the other."

These assertions (for they are nothing more, the ex-governor's power of ratiocination having sadly failed him in this instance) we shall not attempt to disprove. They are unworthy the trouble of refutation. They are all assumptions founded on perverted texts of scripture, which we shall notice by and by. In contrast with them, not in reply, we shall simply give in our next, the "Scriptural Argument" of Dr. Channing, extracted from his late excellent work on slavery.

Our object in noticing Gov. Morril's performance is for another purpose. We do it to show the desperate expedients to which the advocates of slavery are driven to resort. We accuse him, David L. Morril, *of perverting the Scriptures*, of wresting the truths of Jehovah. We accuse him of presenting to his readers as holy writ what is not in the Bible, of giving his own ipse dixit for gospel truth. This accusation may be deemed severe, but it is just. It is not vague and indefinite, it is not unfounded. His own articles furnish the evidence. He quotes as from the Bible:

"If thou *buy* a Hebrew servant, six years he shall serve (he shall be a slave six years) and in the seventh, he shall go out free for nothing."

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free; (this contract* shall be confirmed) then his master shall bring him unto the door, or unto the door post; and his master shall bore his ear through with an awl, and he shall serve him forever."

Now we affirm that the passages, cited here by Gov. Morril, cannot be found in the Bible, not, certainly, in the one in which we have been accustomed to read. Where is it said "he shall be a slave six years?" Point us to the chapter and verse. In what version or perversion is it recorded?

But again, and still worse. In order "to make the subject appear more prominent," he makes a comparison between "the declarations of the writer," Rev. R. A. Putnam, on whom he is commenting, and the "word of God." We adduce the following, giving the single marks of quotation as we find them in the Observer.

"God's law says, 'If a man buy a Hebrew servant, he shall be his slave six years; and under other circumstances he shall be his slave forever.'"

"God's law says, 'A man may buy a servant; he shall serve his master forever; he [is] his *property*.'"

Now the "law of God" says no such thing. It is Gov. Morril who says it, and no higher or more immaculate personage. The extracts which he pretends to give are most wicked perversions, we cannot give them a softer name. The passages to which he ascribes the authority of the infinite Jehovah, are *his own* words, and the sentiments which they contain have no higher or holier origin than his own heart. And let it be remembered that he does not give them as his *explanation*, but as *real* quotations from scripture. We know not where we have seen such unhallowed arrogance. A man imposing his own words on the community as the "law of God!" Matthias, with all his fanaticism and blasphemy, never went farther. The pope, in his most impious assumptions of power, never laid claim to a prerogative more startling than this. We are sorry to see Gov. Morril pursuing the course which he has for the last two years. We are sorry to see any man thus losing the dignity which we always expect to see in human nature. If he cannot defend slavery without *wresting* scripture as he has done here, let him, in the name of all that is sacred, hold his peace.

* If there was a '*contract*' between the parties there was no slavery; for how can a *thing*, a chattel, a piece of property form a contract.

Hon. FRANKLIN PIERCE and the Herald of Freedom.

We took occasion a few weeks since to comment on an assertion made by Mr. Pierce of the House of Representatives concerning abolitionists. He affirmed that "not one in five hundred of his constituents were in favor of abolishing slavery in the District of Columbia." This we denied, and, by referring to the number of petitions already signed, disproved. We appealed to the signatures, not of "women and children" merely, but of *legal voters*, which had been obtained. We did this not for the particular encouragement of our friends, nor in a spirit of boasting, for abolitionists do not depend on numerical strength, but being one of the constituents of Mr. Pierce, we were desirous that he should be informed of the state of things at home, that he might not dishonor himself and those he represented by again exposing his ignorance on this subject. We spoke from pure good will towards the honorable gentleman, and with a sincere desire to see him the advocate of truth. This little article has raised quite an 'excitement' among the slaveholders and 'dough faces'—pardon the word, Mr. Pierce—in Congress; and has furnished a text for sundry glowing speeches and pugnacious threats. For political effect the delegation from this State have been endeavoring to deceive the South, and make them believe abolitionism was extinct among us. Truth, who according to the proverb is a very dilatory personage usually, drew on her boots and travelled to Washington with remarkable speed on this occasion. She entered the Senate chamber under the chivalrous attendance of Mr. Calhoun, just as falsehood came "winged for flight," from the lips of the Hon. Isaac Hill. Never was a visiter more unwelcome. The ghost of murdered Banquo could not have been a more disagreeable guest at the banquet board of Macbeth, than was the little Herald of Freedom to the delegation from New-Hampshire. Mr. Pierce happened to be entering just at the moment when Mr. Calhoun introduced his protege to the kind acquaintance of the Senate; "and his *whitening countenance*"—we quote from Mr. Benton—"showed the deep emotion excited in his bosom." Mr. Hill twirled his spectacles furiously in his right hand, and forthwith fell into his accustomed strain of calumny and abuse. But we will give the scene as reported in the Globe.

In Senate, Feb. 12, 1836.—On the motion of Mr. Buchanan to reject the prayer of the Society of Friends, in the petition to abolish slavery in the District of Columbia.

Mr. Calhoun said, the Senator [Mr. Hill] had stated what purported to be a fact, that the abolition excitement in New-Hampshire was entirely extinct. But here was a statement of facts in relation to what that gentleman said of the abolition question in N. Hampshire; it was found in a publication coming from one of the incendiary publications in that State, and he would lay it before the Senate, in order that it might judge for itself. He would not institute a comparison between the relative degree of veracity in the statement contained in this paper and the one made by the Senator from New-Hampshire. He would lay the paper before the Senate, in order that it might judge of the truth as to the abolition spirit in New-Hampshire. It was a paper that had been sent to him through the mail, but he did not know from what quarter it came.

Mr. C. here handed to the secretary a newspaper containing an article impugning a statement made by Mr. Pierce of New-Hampshire in the House of Representatives, as to the number of abolitionists in his State, with severe strictures on the state of slavery in the South, said article stating that a great number of petitions in favor of the abolition of slavery in the District of Columbia would be forwarded to Congress from New-Hampshire.

The paper having been read,

Mr. Hill inquired the title of it.

The Secretary answered, "The Herald of Freedom," published at Concord, N. H.

Mr. H. said he was aware such a paper was there printed, and it was upon the sufferance [!] of an enlightened community who adopted and practised the doctrine of Mr. Jefferson, that "error of opinion may be tolerated where reason is left free to combat it." This paper was there printed, but it could not be said to be there circulated: those engaged in it were ashamed to circulate it in its own neighborhood. It was especially intended for a foreign market, and was supported from foreign funds and from distant contributions: whether derived from South Carolina or from some other quarter, others knew better than he did. (*a*) A friend who had been grossly abused in the same paper, (said Mr. H.) had sent him a single number, not that which had just been read by the Secretary, as requested by the Senator from South Carolina, and this was the only number of the Herald he had seen at Washington: this number contained a speech of the same honorable Senator on the subject of abolition, which was published without comment, and was evidence that such speeches were the best matter for abolitionists. He thought the Senate was well employed listening to the reading of disgusting extracts here, for the purpose of impugning the statements of a member of the House of Representatives, who could not be present to defend himself. That representative [Mr. Pierce, of N. Hampshire,] was capable of defending himself in this or any other theatre, even against the Senator from South Carolina, who has caused the disgusting exhibition of reading the extracts.

Mr. Hubbard, who occupied the chair, apologized for permitting the article to be read, which he should not have done, he said, without the direction of the Senate, had he known its character. Mr. Calhoun claimed the floor and objected to being interrupted. Mr. Hubbard yielded it.

Mr. CALHOUN continued. He knew nothing of the paper just presented. He had seen it for the first time that morning, and had presented it to the Senate for no other purpose than to show from another quarter the state of the abolition spirit in New-Hampshire. He knew the gentleman (Mr. Pierce) who was assailed in that paper, and was ready to bear testimony to his worth and high standing. He meant no disrespect to him. He had presented the paper because it was important that the real state of things should be known. It was due from the gentlemen of the North, to those of the South, to give correct information. He did not call those friends of the South who would disguise the state of things at the North. (*b*) He believed as yet that the real number of abolitionists is small; (*c*) but he also believed that the number of those who contemplated ultimate abolition was very great; and that those ardent addresses in favor of liberty, so constantly made at the North, must have a deep effect on the young and rising generation. (*d*) *The spirit of abolition was not to be trifled with.* It had had its bad effect on one of the most powerful Governments of Europe, and ended so disastrously [!] to its colonial possessions. *It was commencing in the same manner here, and must be met at once with the most decided resistance.* He repeated that he had the greatest respect for the member from New-Hampshire mentioned in the paper just read; and he took pleasure in bearing testimony to his high standing and moral worth. He had only presented the paper to show the state of things in New-Hampshire, and that the Senate might judge whether the abolition spirit was subsiding there.

HOUSE OF REPRESENTATIVES.
Monday, Feb. 15, 1836.

Mr. Pierce rose and requested leave to repel an assault on his personal character and impugning his veracity. After a few introductory remarks, he requested the article in the Herald of Freedom, to which we have referred, to be read. This was done by the Clerk. Mr. P. then proceeded to remark as follows:

The text of this article purported to have been taken from the speech of an honorable member of that House, (Mr. Slade, of Vt.) It so happened that Mr. P. was not present at the time the declaration was made, and he was first made acquainted with it by an honorable member from South Carolina, but it was then too late to do what he would have done on the occasion, had he been present.—If the gentleman who made that remark had any evidence in his possession upon which the conviction of Mr. P's error was made, he should be glad to have such evidence. If not, until that gentleman had associated as freely with Mr. P.'s constituents as he has done, and consequently had the same opportunity of knowing their opinions and sentiments as he has, he must be permitted to take his own judgment in preference to the gentleman's.

Mr. P. said he was not mistaken. It was difficult in any case to prove a negative; it would be impossible in this. (*e*) But while the yeomanry of New-Hampshire refuse to entertain, refuse to hear incendiary lecturers, and while they refuse to send in petitions for the abolition of slavery in this District or elsewhere, what is the inference? Are they to be charged with a disposition to invade your rights and to wrest from you your property? Sir, said, Mr. P., it would be a strange deduction, and yet it is the only logic by which his constituents could be made to entertain incendiary designs or their representative be charged with a false statement. No age nor country had ever been free from fanatics; no age or country had ever been without enthusiasts, and consequently no doctrines, however preposterous, would be without their advocates, and none too visionary to find support; and with equal justice and propriety might the whole people of New-York be charged with being followers of Matthias as the people of New-Hampshire for favoring the designs of the Knapps and Garrisons and Thompsons, because some one or two adherents of those individuals might be found among them. The feelings of his constituents were strong, and had been fully demonstrated.

What were the remarks for which he had been arraigned, not only before the public, but before the Senate of the United States, as having been guilty of untruth in his place on that floor? What he said was, that there was no such disposition among the people of his section of country as that indicated by the gentleman (Mr. Slade,) and that not one in a hundred of Mr. P.'s constituents who did not entertain the most sacred regard for the rights of their southern brethren, and not one in five hundred who would not have those rights protected at any and every hazard. When he made that remark, he did not, of course, intend to include the children who knew not what they did, nor the ladies, who, in their proper sphere, had his highest respect and veneration. He meant to speak of the yeomanry of his country, the legal voters.—With this qualification, he was prepared to re-assert all he said before. He would go further. Within the last six months, as every one there must know, the subject of abolition had been much agitated in public, and he had never seen yet the first abolitionist, man, woman or child, within his knowledge, in the district in which he resided. (*f*)

Mr. P. also understood, that since he had made this statement, a report had gone forth from member to member of the House prejudicial to his character. It was this, that petitions had been received there, and were there, with a large number of names upon them, praying the abolition of slavery in this District, and that his colleagues and himself had held them back. He now had a member in his eye, who, he understood, had heard that statement; and he called upon that gentleman to state how the fact was.

Mr. HEISTER explained, that the report he had heard was, that there *would be* petitions sent on from the gentleman's district, with four or five thousand signatures attached to them. Mr. H. had heard nothing of their having come on.

Mr. PIERCE said, that was partly what he understood, that petitions had been signed by four or five thousand names, for the abolition of slavery within the District of Columbia.—He should regret exceedingly if any member, or any man living, could suppose him capable of stating in his place in that House or any where else, what was an untruth.—Before, however, he proceeded to the "mathematics" of this article, he would propound a single inquiry. He wanted to know if he was in error, and if any gentleman had in his possession, or had sent to him, any petition from New-Hampshire, for the abolition of slavery in this District? If he had, Mr. P. trusted he would do him the justice to state the fact.

Mr. BORDEN said he had a petition of that character.

Mr. PIERCE wished to see it.

Mr. BORDEN said it was on the Clerk's table, having been presented on a former day.

Mr PIERCE wished to know the number of signatures on it, and whether they were males, females, or children?

Mr. BORDEN replied, that he could not tell.

Mr. PIERCE desired the Clerk to send for it. He again called the attention of the House to the article before referred to. The editor said he had already seven hundred signatures, and then went on to add that in all human probability six hundred legal voters would sign it one township, and in another three hundred, in another two hundred, &c. Then, what does he do? He takes the number of individuals in the State, over twenty years of age, and then assumes his presumptive divisor to show that one out of every thirty three in that State were in favor of abolitionism.

With regard to the petition already presented, he should have supposed that it would have been sent to some member of the delegation. (*g*) He was not aware that such a petition was here as the one he held in his hand, until since the abusive article was read in the Senate—on Friday last. It was from the town of Plymouth, in the county of Grafton, and was sent to his colleague, (Mr. Burns) then and now confined to his room by sickness.

Mr. P. then referred to the signers of the petition, about two hundred and thirty in number, all of whom were females and children, not one male signature among them, and to show how they must have been got up there were *fifteen signatures, all of the name of George!* and he learned from his sick colleague, that the greater portion of them were children. He would be much surprised if the petition presented by the gentleman from Massachusetts, was not of the same character.

Mr. Pierce then alluded to sundry resolutions which had been adopted at sundry caucuses and conventions. He then proceeded:—

"He was not only charged in this article with an inaccuracy of statement, but there was applied to him an epithet that had been made notorious in consequence of having been used on a memorable occasion, by one of the ablest debaters of any age; at the North, it was understood to designate a "craven spirited man." Mr. P. said, he would not intentionally injure the feelings of any man; he would not provoke an assault, but he would take occasion to say, in his place there, once for all, that if any gentleman chose to take that statement as correct, he might put Mr. P.'s spirit to the test, when, and where, and how he pleased. (*h*) Mr. P. said, he was too unwell to proceed, and he would conclude, by expressing a hope that, if ever hereafter, his character should be arraigned, intentionally, or unintentionally, it would be upon no better authority than that of a worthless editor of an incendiary abolition publication."

(*a*) Little as we expect truth from our opponents; much as we have been accustomed from the outset to meet misrepresentation, perfidy and falsehood; and desperate as we know the wiles are to which politicians sometimes resort; yet we would not have believed that a man, occupying a seat in one of the most august assemblies in the world, a place where we look for honor, integrity and justice; the real dignity and power of the human mind: we say, we would not have believed that a man occupying such a station, would have thus stooped to the degrading and servile task of calumny and deceit. Mr. Hill *knows* that the Herald "is circulated in its own neighborhood," ay, in the immediate vicinity of his own door. He *knows*, too, that instead of being "supported by foreign funds," the Herald was established by his own townsmen, by persons with whose character and standing in society he is well acquainted; and that generally its patrons reside in New-Hampshire, and, moreover, that many of them are associated and act with that party which conferred on him the office which he now sustains. This he *knows*, or if he does not know it, he is more ignorant of affairs in his own State than we, from a regard to the honor and discernment of his constituents, would accuse him of being.—Wo to the day when such men sit in our high places.

(*b*) The 'dough faces' are winning for all their duplicity nothing but scorn and contempt.

(*c*) True. But we assure you, Mr. Calhoun, they are rapidly increasing, and are the best and truest friends of the South.

(*d*) Another truth, which abolitionists will do well to bear in mind. The rising generation will do the work, if we do not.

(*e*) "Impossible," Mr. Pierce. Better not attempt it.

(*f*) If you will call upon us on your return, we will give you a letter of introduction to some very worthy ones in your own town.

(*g*) Not so fanatical as that yet, Mr. Pierce. Abolitionists know better than to entrust themselves with a man of your stamp.

(*h*) Keep cool, Mr. Pierce. Better pocket the affront and pistol together. Gunpowder is a dangerous commodity where 'incendiaries' are about. However, we shall wait very patiently for an exhibition of your 'spirit,' and meantime shall pursue our editorial lucubrations as usual.

[For the Herald of Freedom.]

Anti-Slavery Societies in N. Hampshire.

Mr. KIMBALL,—I herewith communicate to you a list of Anti-Slavery Societies which were formed in New-Hampshire in 1835, all of which, so far as I know, are auxiliary to the State A. S. Society. I am resp'y, yours.

JOHN FARMER.

Societies.	*When Formed.*
Great Falls,	January, 1835.
Campton,	5 February, "
Dover,	9 February, "
Dover (Ladies')	9 February, "
Northfield & S. Bridge,	March, "
Henniker,	March, "
Weare,	7 April, "
Canaan,	April, "
Loudon,	23 May, "
East Boscawen,	25 June, "
Hopkinton,	July, "
Chichester,	21 July, "
Dover Young Men's,	August, "
Haverhill,	September, "
Bristol,	1 September, "
Sandwich,	10 September, "
Chester,	12 September, "
Grantham,	30 November, "
Grantham, (Ladies')	30 November, "
Concord, (Juvenile,)	26 December, "

Presidents and Secretaries so far as received.

	Presidents.	*Secretaries.*
Great Falls,	Dr. John M'Crillis,	T. B. Moses
Campton,	Col. Davis Baker,	Benj. Noyes
Dover,	Rev. David Root,	——Alden
Weare,	Nathan Breed,	M. A. Cartland
Northfield,&c	Sam'l Forrest, Esq.	D. Sanborn
Henniker,	Rev. G. A. Putnam,	Rev. A. Kidder
Canaan,	Col. Isaac Towle,	H. Harris, jr.
Loudon,	Wm. Chamberlain,	Dr. J. B. Abbott
E. Boscawen,	Samuel Wood, D. D.	A. Robertson
Chichester,	Rev. R. A. Putnam,	Jas. W. Towle
Chester,	Benj. P. Chase Esq.	Amos Chase
Grantham,	Lewis Howard	Edw. A. Rice
Concord, (Juv.)	John R. French,	Chas. A. Davis
Hopkinton,	A. T. Foss,	S. Blanchard
Dover, (Y. Men's)	William Burr,	Dr. A G Fenner

[For the Herald of Freedom.]

Anti-Abolition Meanness and Morality of Col. Barton's Paper.

Mr. Kimball:—I have before me a specimen of the *meanness* of those who oppose abolitionists. It is a *blank* sheet of paper enclosing some *poetry* cut out of a newspaper, but cut so close as to prevent my being able to decypher what paper is such a *twin brother* of the N. H. Patriot, *from* which the poetry is taken. The *meanness* of the anti-abolitionist consists in his enclosing this scrap of newspaper in a *letter*, instead of *marking* the article and sending the *paper* containing it, if he had been desirous that I should see it. But ROBBERY is the *trade* of slaveholders;—their "dough-faced" apologists must be expected to have the *same mind* in them. It is no wonder, therefore that this cowardly being should attempt to *rob me* by sending a *blank* letter, with a scrap of newspaper in it, and charged with *double* postage, and not dare add his *own name*;—they that *do evil* hate the light;—"DOWN WITH DISCUSSION!" It is true the *sum* of which I am attempted to be robbed is small—only twenty cents, but the *principle* is the same. The man that can have the wickedness and meanness to rob a fellow being of a *small* sum, would, if the temptation was equally great, rob him of a *large* sum; yea, of *liberty*, and make him a *slave*. It is this principle that God has laid down in his word by the mouth of his servant James, viz.: He that shall "offend in one point is guilty of all." This letter is post marked "Great Falls, N. H. Feb. 23." It would seem, however, that it was sent from some other place to Great Falls, and from thence to Concord. Let it pass as a "picture" of the meanness of the spirit that opposes abolitionists. But the "poetry" purports to be an *anecdote*. The sum and substance of the whole is, that a certain man got *drunk* Saturday night, and could not get home till Sunday morning, when he happened to meet the minister going to church. To get along without "reprimand" he tied a fish line to his cane, threw "his hook in a puddle of water," and pretended that he was "fishing to hook up the devil," and that he had baited his hook with "a fa-nat-ic priest—who abandoned his master to preach abolition"—that "though such bait's insipid, and not worth a spittle, the old fellow seems now to nibble a little." This immoral piece of poetry had its origin, before the public, in Col. Barton's paper, called the N. H. Patriot, which so many of "*our methodist friends*," to use Col. Barton's own words, support and receive into their houses to corrupt the minds of their children; such is the "*nurture*" which some of them give their offspring to "train them up," shall we say, for God and heaven?—is it not rather for hell? Is it any wonder, that men who are *nurtured* by such a paper, and such *morals*, should set up a man for Counsellor who has "no fear of God before his eyes?" Read the name of SAMUEL TILTON, published in the New-Hampshire Patriot, as the regular party candidate for Counsellor for Strafford county! a man who on the 14th day of December last, polluted the sanctuary of God, and tore from his knees, in the solemn act of prayer to Almighty God, a minister of the Gospel!! This is the man nominated by the party, and published in the N. H. Patriot as a suitable person for one of the Counsellors of Governor Hill; and for whom "our methodist friends," in the County of Strafford are urged to vote at the next State election! If "our methodist friends" in that County, should not be in too much hurry to pray, next Tuesday morning, I suppose they will pray God to give them, "just men to rule over them, that shall rule in His fear." With this prayer in their *mouth*, and the name of SAMUEL TILTON on their *ticket* and in their *hand*, will heaven, earth or hell want any clearer proof that they have abjured the cause of God, and become *political idolaters* and *hypocrites*?

With political parties, *as such*, I have nothing to do: but against *sin*, will I, by the grace of God, lift up my voice, whether in high places or low places; whether *in* the *church* or *out* of it. Let "our methodist friends" not mistake me; against the *party* who support the N. H. Patriot, and who have nominated Samuel Tilton Counsellor, I have nothing, now, to say; but against the *immoral character* of the N. H. Patriot; and against "our methodist friends" becoming *political idolaters*, I *must* and *will* protest, and charge them, solemnly to inquire, how they can answer to God in the day of judgment for allowing the minds of their children to be polluted by such immoral sentiments as find place in Col. Barton's paper; and how they will account for their *talent to vote*, when they have used it to place on high a man of the *moral* character of *Samuel Tilton*. He will be elected, doubtless, if you do not vote for him; but are you not bound, *morally* bound, to let the leaders of your party know, let it be which party it may, that if they expect your votes, they must put up a man for office who you have reason, at least, to think, has the "*fear* of God before his eyes."

GEO. STORRS.

Concord, March 1st, 1836.

[For the Herald of Freedom.]

Mob at Plymouth.

Mr. Kimball:—You must keep a record of the anti-abolition mobs. You may have to do as the Indian did, who undertook, in the early days of New-England, to cut a notch in his stick for every Englishman he met. He soon found *there were more English than he had stick to make the records on*, and he threw it away.—You must notch down the mobs till you fill your stick.

City fashion steals pretty rapidly into the country. Mobocracy, among other Boston notions, has got up as far as here. Our case, however, is something peculiar, owing to the peculiarity of our circumstances and our community. We have no rum. The Temperance Fanaticism had overrun the country hereabout, some years ago, and burnt up the mob *material*, which long hard drinking had accumulated upon the land. This was one peculiarity—and it is, in the general, a very embarrassing one to the modern "preventers of mobs." It is a pretty difficult matter to "*prevent a mob*"—i. e. *to get up one*, without rum. Sober people wont enlist. Rum may be considered as absolutely essential to all mobs but anti-abolition mobs, and it is a great enlivener of these. You may have an anti-abolition mob without rum. You may have one of *Negrophobia*. But this dread of the black man must be concentrated and arrayed—it must be called out by the "preliminary meeting." You cannot muster the "property and standing," where there is no rum or wine, without the "preliminary meeting." You cannot convince the individual, that his neighbor is bad enough to join him, without this previous caucus. Besides, after they have embodied in the preliminary, and *preambled*, actual mobocracy is not so great a step to take, as it would have been before. The Rubicon seems then to have been passed. A false, absurd, inconsistent and contradictory preamble, terminating in a series of bloody-minded resolutions—ending in a feeble and awkward one of respectful admonition to the *executive* mobocracy to be moderate in their demonstrations—begging their honors not to transcend public sentiment, if they do the law of the land—all this is regarded by the open violence of the country as the warrant for its assemblage and the commission of whatever deeds the horrid caprice of the mob may impel it to. Witness the riots in Boston and Concord and elsewhere.

We had no rum—no preliminary. Rev. J. Milligan of Vermont was to address us on slavery on the 4th of February, by invitation. An alarm was started on the 2d, that there would be a mob. To "*prevent* a mob" some of our town officers and party politicians talked of *shutting our meeting house*. The audacity of this measure would not have been lessened by the fact, that the abolitionists were largely interested in the house, and these folks, who talked of closing the doors against them, slightly interested, *if at all*. They were counselled not to venture to commit the trespass. On the 3d, the same people called and gave us strenuous warning that there would be a mob, and what was more, they "could not prevent it." One of them said "he had *prevented* one mob—that he had as much as he could do to *prevent it*—it was in September, when George Thompson was here—and that he could not prevent another." He was told that the meeting would of course be holden, and the right of assembling—of speech—of hearing, &c. would be exercised to the full, *without any abatement*, and if a mob should attempt its interruption, they must. On the 4th, a day, if you can remember among the cold and stormy days of this month, of severe temperature and snowy and drifting—the friends assembled—a considerable number, males and females, from out of town. They met in the ordinary, peaceful way of assembling for worship—unawed and unagitated. At the house, in place of an *unprevented* mob, they found an assemblage of glowing anti-slavery countenances—which were soon animated to a still higher expression, by the powerful, philanthropic and apostolical lecture of the reverend orator they had invited to address them. His text was Prov. xxxi. 8, "open thy mouth for the dumb," &c. The meeting continued and closed in perfect and uninterrupted quietness—not a dog moved his tongue. Indeed there were no dogs about. The winds howled and cast the snow drift around the house—but there were no such howlings as were threatened, and as have been sent up to make night and day hideous in other quarters of the land—and thus passed the "*mob at Plymouth*." The only apology we can offer for its unfashionable character, is our total want of rum and the omission of the "Preliminary meeting."

AN ABOLITIONIST.

Plymouth, Feb. 10, 1836.

[For the Herald of Freedom.]

Abolition and Slavery.

1. What is meant by immediate emancipation? Whatever else is meant by it, there are several things greatly feared by many, which I am quite sure it cannot mean. It does *not* mean insurrection, rebellion, or a servile war. Slavery is the legitimate father of these, which never would occur without it. Abolitionists would suffer by such scenes as much as any, and dread them as sincerely.

2. It does *not* mean amalgamation. We never advocated it, but always opposed it as improper; and therefore think it is not "expedient" that they should be longer so situated, that it will violently and wickedly take place at such a rapid rate.

3. It does *not* mean "turning loose" to roam as vagabonds, and felons, and robbers through the land. It would greatly *stop* and *prevent* this. Slavery constrains them often to *break* loose, and compels them then to roam and rob, in order to live, and escape from bondage. Emancipation would permit, and encourage and enable them to stay where they are; be industrious, honest and happy, in peace and plenty.

4. The great principle, the substance, the essence of slavery from which all the minor evils and wrongs and sufferings flow, is holding and using human beings as *property*. Now abolition, or immediate emancipation signifies, principally, the surrender, the abandonment of the principle and practice. That it is a violation of both natural right and divine law—that all such violations are sin—and that all sin should be voluntarily, immediately, and forever abandoned. It does not mean a "reckless disregard of consequences," but a sacred regard for *principles*, knowing that bad consequences cannot flow from doing right from right reasons—that "evils" invariably *will* and *must* flow from bad principles and practice.

We do not mean that the slaves should emancipate themselves by force; but the masters free them from good will. We do not mean that Congress should violate the constitution, and interfere with the rights of the States; but that the States should exercise their *own* rights and powers, and abolish it in their own limits. We do not mean that the North should, in a "crusade," compel, or force, the South to emancipate; but that we should reason, convince and persuade; until they shall willingly and gladly escape from the "curse." We do not mean that they should say to the slaves after years of unrequited toil, "You may go: I do not want you any longer; take care of yourself;" but that they should kindly say, "I am convinced that I ought not longer to hold you slaves, and now I am agoing to make you free. I do not wish you to leave me, as I need your help now, as well as before; and I will do the best I can for you.—I will hire you, and give you according to the amount and quality of your work; I will give you those huts you live in, to be your own; *you* are *your own*; your labor is your own—your wife and children are your own—I will learn you to read, and write, and cipher, and your children, too. And you *can* and *ought* to go to meetings when convenient. Be diligent and frugal; be sober, honest and virtuous, and you will be comfortable and happy." Who does not see, that the slave, thus freed and addressed, would stay with and love, and labor for his master, who had burst his bonds, and restored to him the greatest blessings on earth!

We do not mean that he should have liberty to cut the throat of his master, or to steal or do other mischief; but be in subjection to wise and wholesome laws, adapted to their case. Abolitionism, then, instead of being that wicked and frightful thing which many imagine, is one of the most sacred, and peaceable, and useful enterprises of the day. In the room of being separate from, opposed to, or destructive of religion, it is inseparably connected with, and promotive of the cause of Christ. And no man can bring such charges against it, unless he be ignorant of its principles and tendency, or blinded by prejudice, interest or malice. It is a subject worthy of every man's attention, demanding the mightiest intellects of the age; and will bring down honors and blessings on the heads of its advocates, as lasting as time and eternity. Who does not feel alive to its success? Whose heart does not beat high for universal freedom? Who will not consecrate health, and wealth, and life to its promotion? The Lord is our hope, and helper, and he will get both them and us the victory. Let us be "wise as serpents and harmless as doves." In our "patience possess" our souls; let it "have its perfect work" "for in due season we shall reap, if we faint not."

Yours in the great cause, Daniel.

Plymouth, Feb. 18, 1836.

Whenever an opponent who manifests a *decent* regard for truth and common sense, attacks our sentiments or designs, we shall always be ready to defend them; but when such opponent merely throws mud at us, we assure him we shall not descend into the ditch to meet him. Non-resistance in such a warfare, if in no other, is the correct principle. "They that touch pitch will be defiled."

"Right and Wrong in Boston."

This is the appropriate title of a pamphlet of some 100 pages just published by the Boston Female Anti-Slavery Society. It contains the annual report of the Society, letters from Mrs. Child, from the corresponding Secretary of the New-York city Female Anti-Slavery Society, from Rev. S. J. May to Francis Jackson, Esq. and the excellent and eloquent reply of the latter gentleman; and also "a concise statement of events previous and subsequent to the annual meeting." We know not the author of the work, but whoever she may be, it does high honor to her mind and heart. It is worthy the pen of the best writers of any age. There is an elegance of language, and a directness and cogency of style, a brilliant and cutting sarcasm and serenity of temper, which has not been surpassed by any anti-slavery publication which we have seen. The account of the scenes through which those noble females passed, on the 21st of last October, is inimitably told. What courage, what Christian fortitude, what a firm adherance to Right they manifested! Those Boston editors who led on and covered the retreat of the mob, by their shameful conduct, will feel the scorching inflictions which this little book contains.—The whole is well done, and deserves and undoubtedly will receive a wide circulation.

Fourth Annual Report of the Massachusetts Anti-Slavery Society.—Here is another prime document, full of sound reasoning, noble sentiments and eloquent thoughts. Anti-Slavery productions are multiplying rapidly upon us. Almost every week brings us something new. But as long as they maintain the high character which they have hitherto possessed, as long as they equal the work before us, we shall give them a most cordial welcome. Besides the report of the Managers, from the vigorous pen of Rev. S. J. May, there is added some account of the late annual meeting, including the speeches of Dr. Follen, William Goodell, and Rev. O. Scott—the whole making a pamphlet of unusual interest and value.

To Correspondents. "Beta Sigma" has been received, but as we published a long article on the same subject a few months since, and as other matter is pressing upon us, we have concluded to withhold it—at least for the present.

"Daniel" will at all times be welcome. Pith and brevity are excellent qualities in a newspaper article, which we hope all our correspondents will bear in mind.

"Caleb" in our next.

CHAPTER OF NEWS.

The United States Bank has been rechartered by the legislature of Pennsylvania, and has received the signature of the Governor.

A Slaver Seized.—A brig called the St. Nicholas was seized by Mr. Price, the U. S. District Attorney, in New-York, on Tuesday last, as a slaver. It was proved that she was fitted up as slavers usually are; that two of her crew had avowed that such was her business; and that one of them had stated, that on her last voyage she carried 500 slaves. The captain was liberated on $5,000 bonds, and the two sailors referred to committed.

Bowdoin College.—We regret to learn that one of the buildings, Maine Hall, belonging to this Institution, was lately consumed by fire.—A valuable collection of Minerals and a Library of three thousand four hundred volumes belonging to the Coluvian and Athenæum Societies; Societies composed chiefly of Students, were destroyed.

The N. H. Observer states that Mr. Bouton declines accepting the invitation of the Free Church in Boston to become their pastor.

The revolutionary spirit appears to increase in the Canadas, and it is not improbable that it may break out in direct opposition to the authority of the British Crown.

Fresh disturbances between Ohio and Michigan have occurred. The assessors of Michigan have been trying to collect taxes from those who deem themselves citizens of Ohio. The Michigan officers broke open the house of a Mr. Hoadley, and took a quantity of property. The people were roused; took out a warrant against the Michigan officers and lodged them in the jail of Wood County, Ohio.

It is rumored that Col. Crockett of Tennessee, died soon after reaching Texas.

A resolution has been introduced into the House of Representatives at Washington, for altering the Constitution of the United States, in several particulars; but the most is that, which relates to the mode of electing, and the term of service of the President. The proposition renders him eligible for one term only, extending to six years.

The Judges of the Supreme Court of this State have given it as their opinion that in case of the abolition of Capital Punishment the crime of murder would be a bailable offence. This opinion will probably operate against the bill now before the Legislature for the abolition of Capital Punishment.—*Somerset (Me.) Journal.*

Total Abstinence.—The Rev. Mr. Bouton delivered an interesting address before the Young Mens' Total Abstinence Society, in the Baptist Meeting House, last Tuesday evening [23d inst.] The House was very full of the friends of Temperance, and a short discussion on the use of wine took place after the address, in which the Rev. Messrs. Adams of Rumney, and Worth and Hoyt of this town, and Samuel Fletcher, Esq. participated. The talk was all on one side, as those who still cling to wine, were not disposed to vindicate their examples and their love of wine, very publicly. We learn that nearly one hundred names were added to the Society the same evening.—*Courier.*

The Baltimore Chronicle complains of the irregularity of the mails, and says that perhaps the best mode of communicating information of the events of the present day to remote posterity, would be to put a newspaper in the mail addressed to some of our great-grand-children!

Seminole War.—There is no later news from Florida. The volunteers are augmenting their forces, and will doubtless, in a short time, be able to make some decided movement against the Seminoles—the main body of whom, it is supposed, are now between Camp King and Tampa Bay. The Indian Chief, Oceola, or Powell, concludes a letter to General Clinch in the following terms:—which seem to be a conclusive proof that he is yet living, and his spirit is yet unconquered:

"You have guns, and so have we—you have powder and lead, and so have we—you have men and so have we—your men will fight, and so will ours, till the last drop of the Seminoles' blood has moistened the dust of his hunting ground."

Fire.—The woollen Factory at Paper Mill Village, Alstead, N. H. was destroyed by fire on the 19th inst. with its contents, consisting, in part of 5000 lbs. of wool and 1000 yards of cloth. Loss from 6000 to 7000 dollars—2000 insured in Boston on the building—nothing on the stock.

A rumor of an insurrection of the blacks at Nashville, prevailed at New-York and Philadelphia, on Thursday and Friday. It was afterwards traced to a forged letter.

Thursday, the *thirty first day of March*, has been appointed by the Governor of this State as a day of Fasting and Prayer.

The small pox is raging at St. John's, Newfoundland—upwards of 2000 cases have occurred, with 500 deaths!

A New-Year's Gift.—Mr. Arthur Thome, of Augusta, Ky. (father of Jas. A. Thome,) has liberated all his slaves, 14 in number, and they commenced the new-year with freedom from bondage to men.

Fire.—We learn that the Congregational Meeting House at Meredith Bridge, and also the large dwelling house belonging to Lyman B. Walker, Esq., were destroyed by fire on Saturday last. The fire caught from ashes deposited in a wooden vessel in the Meeting House.

Peace Message. On Monday (22d Feb.) a message was sent by the President to Congress, announcing the complete restoration of good fellowship between the United States and its 'ancient ally.' The indemnification is to be paid immediately.

There were two disgraceful mobs on Tuesday, last week, in New-York, formed of stevedores and laborers who struck for higher wages.—Such excesses were committed that the National Guards were called out, and thirteen of the rioters committed to prison.

Joice Heth.—The N. Y. Star contains the important information of the demise of this celebrated humbug. She expired in that city last week, aged *one hundred* and *sixty two* years, and it is expected her owner will make another speculation by manufacturing her body into india rubber over shoes!

Conflagration of the Methodist Book Room.—We are under the necessity of recording another destructive fire in this city among our brethren of the press. On Thursday morning the extensive establishment in Mulberry st. known as the Methodist Book Concern, was totally consumed. The building was five stories high and about 120 feet in length, and was occupied as the Printing Office, Bindery & Depository of the Sunday School, Bible, Tract, and other publications of the Book Concern, all of which, including all the type, presses, books, tracts, and a large quantity of unprinted paper, was entirely destroyed, together with the whole edition of the present week's Advocate, which was all printed, and mostly put up in packages and ready to send to the Post Office. It is not known whether the stereotype plates and books, which were in the vault, are preserved, but hopes are entertained that they are safe. The Mail books of the Advocate and some of the account books not in the safe were secured. This will enable the publishers to proceed immediately in the publication of their paper. The loss is estimated at $200,000, on which there was an insurance of $10,000, three fourths of it however in the offices of the insolvent Companies.—*N. Y. Evangelist.*

☞ The Office of the Herald of Freedom is removed to Low's new building, opposite the Post Office, third story.

☞ At the commencement of our first volume we sent the first number of the Herald to several gentlemen who had not seen our prospectus, and who were kind enough to become its patrons, so we now send the first number of our second volume to a number of persons and desire them if they do not wish to become subscribers to return it soon, directed to the "Herald of Freedom, Concord, N. H."

☞ Hereafter this paper will be published *every Saturday*, at the low price of *one dollar*.—Friends to the cause of oppressed humanity, come up to our help against the mighty!

LETTERS

received at this office since our last paper.

S Jones, A Walton (your paper shall be forwarded) P Wakefield, A G Alden, J H Knights, A Perry, T K Blaisdell, S C Bailey, W F Rowland (all right now) S A Chase (thank you—send at our risk) P. M. Andover Mass., J C Cromack (have not the back numbers) J G Chase, A Chase, J M Edmonds.

THE PHILANTHROPIST.

I learn that Rev. Mr. Curtis of Pittsfield and Mr. Chase of Chester have not received the Philanthropist *at all*. If others who have subscribed for that paper, in N. H. have not received it, I wish them to inform me *immediately*. I have carefully forwarded the *names* of all the subscribers I have received, and their *payments*, agreeable to Mr. Birney's directions.

GEO. STORRS, Agent.

Brackett's Patent Universal Panacea.

FOR the cure of ring-worms, cancers, scald head, salt rheum, pimples, humors, or any eruptions of the skin.

This Panacea may be safely used by any person whatever without any fear of striking the humors to the stomach, and can be relied on as a safe and sure remedy for all diseases of the skin.

This certifies that I have been afflicted with a humor on my face and head for five years, which has been called by some a Ringworm, Leprosy, &c; and after trying numerous prescriptions, all to no effect, I made use of one bottle of Brackett's Universal Panacea, and found I had obtained an effectual remedy. N WHEET.

Concord, Jan. 6.

This may certify that having been afflicted for eight months or more with what is called Ringworm, and after having made use of many remedies in vain, I applied to Mr. Brackett, and after using his Universal Panacea for a short time I received an entire cure.

CHARLES MOODY.

Numerous testimonials might be published of the efficacy of this Panacea, but we subjoin only the names of a few who have used the article in this town.

Dr. NATH'L WHEET,
WM. RICHARDSON,
MICHAEL BLAKE,
HORATIO HILL,
GILMAN PALMER,
CHARLES MOODY.

The above valuable article may be had of the Manufacturer, GEO. BRACKETT, personally, or of J. C. EMERSON & CO. Druggists, at the sign of the Big Mortar, Concord, N. H.

PRICE—75 cents [illegible]

Concord, Jan. 7, 1836.

POETRY.

[For the Herald of Freedom.]

The Redemption of Africa.

"Ethiopia shall soon stretch out her hands unto God."—Psalm 68 : 31.

Bright rose the vision of that hapless clime,
As glanced the Prophet down the vale of time,
Through vista long of intervening years,
Dark with a cloud of woes and sighs and tears:
Light fill'd the sky and fell upon the sod
And Ethiopia stretched her unchained hands to God.

Where towers the glorious Palm, in desert pride,
The House of God rose, beauteous, by its side;
The splendid aloe spread its petals fair
Gracing the pathway to the House of Prayer.
And chiming church-bells, soft, their music gave
To winding Senegal and mournful Gambia's wave.

Through Afric's coasts, arose the voice of prayer,
Sublime, it floated on the desert air;
Zion's sweet songs awoke on either shore—
Where Pelion billows—where Atlantic's roar,
Soar'd from the Caffre's kraal and rolled along,
Till broad Sahara caught and spread the dulcet song.

"The vision tarries," but we wait the day;—
Night from that enchained land, shall pass away
Her outcast sons shall hear her voice of prayer
Where'er they toil and join in concert there;
The pitying Heavens shall break the oppressor's rod"
And Ethiopia stretch her unchained hands to God.

ELLA.

Maine.

MISCELLANY.

[The following article was written by Benjamin Lundy, who has spent three years in Texas, and knows whereof he affirms.]

Insurrection in Texas.

By the accounts received from Texas, it appears that the colonists who have emigrated from the United States and settled in that section of the Mexican Republic, have taken up arms against the local authorities of the government. And as the causes and object of the contest in which they are engaged appear to be very imperfectly understood among the people generally of this country, a correct though brief statement relative to the subject, may not be unacceptable to those who are desirous of further acquaintance with it.

It is well known that the Republic of Mexico was organized upon the popular federative principle which had previously been adopted by the Anglo-Americans of the North. The Mexican people were not, generally, as well acquainted with the science of free government as were the British colonists at the period when they asserted their independence. And though the march of intelligence and improvement has been rapid among them, the former have experienced more difficulty in administering this peculiar kind of government, than their northern neighbors. When the leading politicians of one or more "independent states," as they are called, (though subordinate in fact,) have been disposed—either through motives of ambition or patriotism—to question the propriety of the acts of the general government, they have at times attempted to "throw themselves upon their sovereignty," in like manner as the "choice spirits" of this nation have frequently *threatened* to do. To the minds of many, the idea that a "sovereign independent state" can justly be under the positive control of any other earthly power, appears like an *enigma* of very doubtful solution:—and to this cause, mainly, the difficulties above alluded to are attributable. When the military of any particular state have organized, to prevent the execution of the laws of the general government, the President of the Republic, as in duty bound according to the provisions of the Constitution, has taken measures to cause its authority to be respected.

But although the present insurrection in Texas is conducted ostensibly upon the same principle, there are concurrent circumstances which it is necessary should be known to form a proper estimate of the true state of the controversy. *This contest is principally based on a determination of the Anglo-American colonists to* RE-ESTABLISH THE SYSTEM OF SLAVERY IN TEXAS.

Previous to the Mexican revolution, slavery was nearly extinguished in all parts of the country, without the aid of Legislative enactment. In the early settlement of Austin's first colony, the settlers, proceeding mostly from Louisiana and the adjacent slave-holding states, took large numbers of slaves in with them. Many who established themselves without permission from the government on Texas lands, adjoining Louisiana and Arkansas, did the same thing. By a law of the Mexican Republic, of the 4th of January, 1823, the purchase and sale of slaves, thereafter introduced, was entirely prohibited; and the children born of slaves, then held, were declared free *at fourteen years of age*. The Constitution of the State of *Coahuila and Texas*, promulgated on the 11th of March, 1827, contains the following article:

"13. In this State no person shall be born a slave after this Constitution is published in the capital of each District, and six months thereafter, neither will the introduction of slaves be permitted under any pretext."

Laws were also passed by the Legislature of this State, subjecting the future importers of slaves to the penalties imposed by the earlier enactments of the general Congress, and providing for the education, &c., of the children of persons still held as slaves in the new settlements. But the people of those settlements *refused to carry these laws into effect*; and slaves were introduced and held in the same condition as before these salutary enactments were promulgated. Considerable numbers were even taken from Africa by way of Cuba, in the very face of all the laws, treaties, &c., for the suppression of the African slave trade. Some difficulties existed in other parts of the Republic, which prevented the government from extending its authority to this remote section, and the daring violators of the laws persisted in their course with impunity. They not only generally refused a compliance with the regulations above mentioned, but neglected to keep up the custom-house establishments, and permitted the introduction of foreign goods without paying the legal duties, as well as *contraband* articles of every description. Foreign adventurers and speculators likewise took possession of lands belonging to government, and claimed the right to hold the same without having obtained legal title.*

In this state of things the colonists attempted to establish a State government, separate from Coahuila. They drew up a Constitution, (without having taken the measures required by the existing one,) in which *no mention was made of the subject of slavery*, and sent it to the general Congress for ratification. They boasted, at the same time, that when their new State government should be organized they would "stand upon their sovereignty," *and re-establish the system of slavery*. Stephen F. Austin, the principal empresario (contractor) for the establishment of colonies in Texas, was deputed as the bearer of the new Constitution to the seat of the general government. For various reasons, the national Congress refused its sanction to the separation of Texas from Coahuila, at that time. Austin then recommended the people of Texas to organize a State government, *without the consent of Congress*. This being ascertained by the national Executive, Austin was imprisoned for a considerable length of time. As the colonists did not then openly manifest a disposition to resist the authority of the government by force, he was finally liberated, and returned to Texas. The government now determined on sending a few troops into the Texas country, to re-establish the custom-houses, and prevent the introduction of slaves, the smuggling of goods contrary to law, the illegal speculations in lands, &c.—One or two armed vessels were also despatched to the coast of Texas, for the purpose of intercepting the contraband trade.

In the meantime, propositions were made *by some of the States*, to change the form of government from that of a federative to a *consolidated* Republic. It is believed by some that a large majority of the nation prefer the latter; and many are of the opinion that it will be better suited to their condition.—To this, as might be expected, the Texas colonists have demurred. Whatever may be the other grounds of objection, this one to them is all-important: *It would effectually crush their darling hopes of perpetuating slavery*. They well know that that system will never be tolerated, if the influence and authority of the general government of Mexico prevails. Hence their efforts to establish an "independent State," with the view of exercising their sovereignty in this matter, as the advocates of slavery attempted to do a few years since in Illinois. Having failed in this, they now wish to assume their complete and entire independence of the Mexican government, and finally obtain admission *as a slave-holding State* in the northern Union.

No sooner was it known that the Executive of the general government had forwarded troops to Texas, than the colonists prepared to resist them. In conjunction with some New-Orleans adventurers, they immediately captured (under the United States' flag) one of the armed vessels on the coast, and proceeded forthwith to organize an army. The proposed change in the form of government is used as the pretext for resistance to the national authorities, at the present time. And they are invoking the sympathy and calling for the aid of the citizens of the United States, in their endeavors to absolve themselves from their obligations to the Mexican Republic. This they would soon have done, even if no change had been proposed in the form of government—as they had determined to establish the system of slavery, permanently, at all events. Slave-breeders, slave-dealers, contraband traders, land-speculators, with the ambitious and unprincipled of every class in our large cities and towns, may be expected to favor their views. But it remains to be seen how many will be seduced into the measure of violating the rules of national courtesy, of transgressing the laws of their own country,† and waging war against a friendly power, for the unholy purpose of sustaining a system of wrong, of outrage, and oppression.

The charges made against the President of the Mexican Republic, and so industriously circulated in the newspapers of this country, relative to the usurpation of power, and a design to abridge the liberties of his constituents, are not warranted by facts.—Placed in the chair of executive authority by the will of an immense majority of the people, it was his duty to enforce obedience to the constitutional decrees of the nation. In doing this, he was himself governed by the laws: and when the object was accomplished, he always left the co-ordinate branches of the government in the full exercise of their functions, and the people in possession of their legal, inalienable rights. If any change is finally made in the form of government, it will not be the act of the President, alone, but that of a majority of the nation, through the representation of the people. And if, in their own opinion, the peace and welfare of the country can be better secured by such change, no one can doubt their right to make it. It is not proposed to substitute a Monarchy, or a military despotism, as the enemies of the Mexicans have asserted; but a consolidated, popular, elective government, upon genuine republican principles, in the place of a federation of States, "independent" in name, yet under a supreme governing and controlling power.

It should be borne in mind, by the people of the United States, that the advocates of slavery have long had an eye upon the Texas country, as a future mart for the excess of the slave population in the south, and the extension and preponderance of slave-holding influence in the government of this Union. Who can forget the essays of "Americanus," "La Salle," &c. published in the southern newspapers a few years since? It is generally understood that the author of those essays was Thomas H. Benton, a Senator in Congress from Missouri. He had the unblushing effrontery to assert, (as others have done since,) that the United States have a right to claim the whole of the Texas country, because it was *once* considered a part of Louisiana! Although Florida was obtained in lieu of Texas, at the time of the cession of Louisiana, and the line was distinctly drawn, and the treaty of cession firmly ratified, yet this claim has been impudently set up, with the view of increasing the dimensions of the slave-holding territory and perpetuating slavite power in this Republic. Benton made no secret of the designs of the slave-holding party. He openly declared, that the U. S. government should obtain the territory in question for the purpose of creating "five or six more slave-holding States," *to counterbalance the preponderating increase and influence of the free States of the north*. As he could make but few proselytes to the absurd and iniquitous doctrine, however, the *slave-holding Executive* of this government was induced to apply to the Mexican authorities for a *cession* of the Texas country to the United States. This having been promptly and positively refused, the object of the slavite party now is, to assist the colonists in the temporary establishment of their independence, with the view of admission into this Union (or perhaps attachment to a new government to be organized in the south) at a future period.

With these facts and circumstances before them, let the citizens of the United States pause and reflect, ere they engage in an enterprize not only Quixotic and hazardous,‡ but one calculated (should it possibly prove successful) to rivet the fetters of hereditary bondage on millions of human beings yet unborn. The foreign settlers in Texas have experienced from the Mexican Republic a liberality and generosity seldom exhibited by any nation under heaven. They would find no difficulty, were they disposed to comply with the regulations of the government to whose authority they owe allegiance. I repeat that the primary object of the persons engaged in the present contest is, to plunder the Mexicans of their fine rich soil—in like manner as they have plundered the various Indian tribes—*and to re-establish and perpetuate the* SYSTEM OF SLAVERY, *with all its horrible abominations*, in a vast extent of country where it is now prohibited by law.—*Genius of Universal Emancipation.*

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* Perhaps in no age or nation, has a more extensive system of land-speculating and swindling been witnessed, than in the Texas country within a few years past. Companies have been organized in New-York and Nashville for the purpose, and millions of acres of land have been taken possession of without a shadow of legal title; and thousands of unsuspecting persons have been wheedled out of their money, for which they will never obtain an equivalent. This was the sole cause of the recent abrogation of the colonization laws by the Legislature.

† An act of Congress, passed on the 28th of April, 1818, entitled "An act in addition to an act for the punishment of certain crimes against the United States," contains the following:—

"Section 6. And be it further enacted, that if any person shall, within the territory of the United States, begin, or set on foot, or provide or prepare the means for, any military expedition or enterprise, to be carried on from thence against the territories of any foreign Prince or State, or of any colony, district or people, with whom the United States are at peace, every person so offending, shall be deemed guilty of a high misdemeanor, and shall be fined, not exceeding three thousand dollars, and imprisoned not more than three years."

[illegible] power vested [illegible] by the laws of the United States [illegible] from the Mexican [illegible] in this country, [illegible] U. S. District Attorneys [illegible] all persons found [illegible]

‡ It is not probable that the territory in question will be *easily* wrested from the Mexican Republic, if it can be done at all. Even should a sufficient number of adventurers proceed from the United States, to enable the colonists to resist the authority of the government for a time, it will no doubt receive aid from other quarters. A *large* auxiliary force will be necessary, to make any thing of a stand against the troops that will be brought from the interior of the Republic; and should such a force be obtained from these States, it will be generally supposed that the U. S. government secretly favors the procedure, with the view of obtaining possession of the country. Neither England nor France will probably sit as quiet spectators, and see the United States extend her dominions on the borders of the Gulf of Mexico. They are jealous of the grasping ambition and increasing power of this nation; and it has been stated on the floor of the British Parliament, that England will consider herself the ally of Mexico, should it be necessary for the latter, on this account, to apply for aid in preserving the integrity of her territory.

Domestic Slave Trade.

VIRGINIA, Jan. 14th, 1836.

To the Editor of the Boston Recorder.

SIR,—It is most melancholy to reflect upon the extent of the slave trade as carried on from this State to the southern and south-western States. It has increased greatly the last year. There is a public sale of slaves at auction, almost daily, in the most public street of the capital of this State.—One or two of these I recently witnessed. It is a sight that shocks all our humanity and religion. The vision of too many of the Christians of this State on the subject of this iniquity, seems blinded that they cannot see. Others mourn over it in secret places. The better, and I think the larger part of the people, will not sell for the *mere purpose of gain*. They are slow to separate families. *Some* of the traffickers in slaves will not readily do this. Yet it is frequently done. The whole system of slavery is such, that individual humanity cannot easily prevent its being done. That there is much individual humanity among the white population of Virginia is certain. There is strong mutual attachment subsisting between many masters and their slaves. Still the slave trade is constantly, extensively, and in violation of the most sacred ties, the deepest and most precious affections and hopes of our nation, carried on in the broad day light of our liberty and the more glorious gospel.

Walk down the main street of Richmond from ten to one o'clock, and you see a crowd assembled before the door of the auctioneer. The sidewalk is covered with the slave dealers and those interested in the sale. On the outer edge of the sidewalk stands a table, and elevated upon it is the slave with the auctioneer by his side, facing the store containing the victims of this traffic. In their rear, extending to the middle of the street, is a group of colored people gathered there from variety of motives [curiosity and sympathy probably the principal] as witnesses of the sale. One after another the slaves mount the table, and are struck off to the highest bidder. The countenances of the adult slaves when about to be sold, express, generally, a settled but uncomplaining sorrow as if bowed unresistingly to an inevitable doom. One young female sighed and wept. How I envied the rich when I saw her and could not help her. One man about thirty, [probably a mechanic] sold for more than $1400. Two young men, eighteen or twenty, for $800 each. Several children from seven to ten years of age, who seemed unconscious of their situation, sold for two to three hundred dollars each. And "what man having human feelings" could approach a woman elevated before a rude multitude, in the most public part of a city, and examine with his hands her hands and feet, to ascertain whether his purchase of her might prove a profitable speculation. All this I witnessed. And let us be consoled by the fact, that it was seen by Him whose eye scans the heart, and marks all human conduct, and whose august and awful justice, no sinner, however countenanced by custom, sheltered by law, or incorrigible in crime can escape.

WILBERFORCE.

[From the New-York Evangelist.]

LATEST FROM THE WEST-INDIES.—An observing correspondent of the Journal of Commerce has visited several of the Islands where slavery was abolished on the first of August, 1834, and his report is more favorable than any previous account. In BARBADOES, he says, after a residence of three months, "that there is, since August, 1834, an appreciation of real estate; that the quantity of the crop is equal, and the cost and trouble of working estates is not increased."

From ANTIGUA, the report is still more favorable, as will be seen by the letter.

ANTIGUA, 10th Jan. 1836.

We arrived at this charming island a day or two since. Its harbor, or St. John's harbor, is safe when once in it, but rather difficult of access. We could not but remark how superior this seemed in verdure and in culture to the other islands where we have touched. The legislature of this colony, instead of accepting the apprenticeship system as was done in other dependencies, set the slaves free altogether. Of course we felt much solicitude to know how their plan worked. What we saw with our own eyes was highly favorable. The testimony of the inhabitants accorded with it. By their account, and there was no difficulty in procuring labor at one shilling sterling per day and most persons think this cheaper than slave labor. One of the criteria is the price of property, and I was informed that real estate is changing hands briskly at an advance on former rates.

A clergymen connected with the army remarked to me that it was pretty generally conceded, that the $10,000,000 granted as a compensation to the slave-holders here, was equivalent to a free gift; the value of the property not being diminished. I have met with but one gentleman, and he was a member for the council for Trinidad, who did not admit that property was rising in value from some cause or other. Some attribute it to the abundance of money in consequence of loans to the colonies and the compensation fund; others, to the high price of the colonial produce; and others, to the new system, or all combined. I will not pretend to theorize on this subject. I give the facts as they appear after eighteen months experience. I have always been opposed to the schemes of the abolitionists in our country, and still think the acts of the British Government gross violations of contracts; yet I trust that wherever truth leads, I shall be willing to follow. Certain facts I consider established.

1st. That labor can be obtained at reasonable rates. I infer this from the fact that the desire of the comforts and necessaries of life induces the colored people to seek employment, and that when task work is given them it is performed cheaper under the free than under the slave system.

2d. That in view of the apprentice system properties have appreciated. Many speculators have considered estates here good and safe investments.

The sugar crops throughout the ten islands where we have been is remarkably promising. In the French islands a desire was expressed that war might take place with us, with the expectation, I suppose, that their ports would see some rich prizes. The French Admiral, with one ship of war, has arrived at Guadaloupe.

Congress.

IN SENATE, Monday, Feb. 15.

ABOLITION OF SLAVERY.

Some preliminary business being disposed of, the subject of the memorial of the Society of Friends in Philadelphia, praying for the abolition of slavery in the District of Columbia, was taken up, and Mr. Tallmadge made some remarks in favor of the sacredness of the right of petition, and the duty of Congress to guard it inviolably. He consequently opposed the motion of Mr. Calhoun not to receive the petition, and denied that there were any abolitionists in the North, except those fanatics who have rendered themselves so notorious by their conduct.

Mr. Swift made a few observations, in which he maintained that in the State of Vermont, there was a large and respectable class of individuals, deeply impressed with the conviction that Congress had the right to interfere with slavery in the District of Columbia, and to act upon that subject to a certain extent.

Mr. Niles then apologized for reading a speech which he had prepared, and continued reading until the Senate adjourned.

In the HOUSE.—This being petition day, the Chair proceeded to call the States, in their order, for the presentation of petitions, Massachusetts being called,

Mr. Briggs presented a petition for the abolition of slavery in the District of Columbia, and moved that it be referred, without reading, to the Select Committee on that subject.

Mr. Wise objected to the reception of the petition, and asked whether it was the understanding of the Chair, when the resolution of the gentleman from South Carolina was adopted, that, under that resolution, all petitions on the abolition subject, past, present, and to come, were to be referred to the Select Committee, whether, in fine, a petition not in possession of the House, could be referred.

The Chair was of the opinion that only the petitions the contents of which were known to the House at the time of the adoption of the resolution were referred, and that the gentleman had a right to object to the reception of the petition.

Mr. Wise asked whether he would be in order to discuss the question of reception.

The Chair replied that it would be in order.

Mr. W. proceeded vehemently to protest against the course taken by the gentleman from S. C. (Mr. Pinckney,) and declared that the Abolition question had not been settled by his resolution. The gentleman, he said, ought to be "*spurned and hissed at as a deserter from the principles of the south.*"

The Chair interposed with warmth and advised the gentleman to take his seat. The gentleman he said could not proceed but by a vote of the House.

Then followed a long and confused debate on the order of proceeding.

The words were written down by the Clerk, and read by the Chair, as follows—"The gentleman from Va. says, he 'spurns and hisses at the gentleman from S. C. as a deserter.'"

Mr. Wise said the Chair was a bad reporter.

The Chair said the words were substantially those spoken by the gentleman.

Mr. Adams insisted upon the gentleman's affirming or denying the words—it was the right of the gentleman insulted by the words to know whether they were used or not.

Mr. Wise finally admitted the words after adding thereto, "from the principles of the South on the slavery question."

Mr. Wise was permitted to explain, and he remarked, that he meant no personal attack on the gentleman from S. C. He applied his remarks to the resolution of the gentleman, and to his course, which he had pronounced treasonable to the South. He had not impugned the motives of the gentleman, God only knows what were his motives. If there was a Judas Iscariot amongst us, who had received his thirty peices of silver, for betraying the South, he did not know it.

Mr. Pinckney rose. This matter, he said, was proceeding a little too far. He had borne the remarks of the gentleman as long as it was possible to bear them. He was proceeding to speak, when

Mr. Wise claimed the floor, which, he said, he had not yielded. He wished it to be understood by the House and by the gentleman himself, that he meant not to attack the motives of the gentleman, nor to insult him personally. He intended his remarks to apply to the course pursued by that gentleman.—He meant to characterize an act which committed the south to the tender mercies of the north—an act, which would enable the fanatics to raise their banner and shout, *go triumph*, while the south hung her head low, in silent mortification, at the victory achieved over her through the treachery of one of her own sons. Again he would repeat that he intended no personal insult, but against the measures of the gentleman he would protest till the last moment of his existence.

The Chair attempted to put the question, but was every moment interrupted with disorderly remarks on some points of order.

Mr. Pinckney attempted to speak, but was called to order.

Mr. Pinckney then said, I rise to express the hope that the gentleman from Virginia will be permitted to proceed, and if he has any thing more to say in relation to myself—

The Chair arrested the gentleman's remarks.

After more confusion, Mr. Bell called the attention of the House to the point, and moved that the gentleman from Virginia be allowed to proceed.

The question was then taken and determined in the affirmative, yeas 111, nays 92. So, Mr. Wise had permission to proceed.—But before he could get the floor,

Mr. Vinton submitted whether the gentleman had a right to speak on the subject, as it was the object of the resolution lately adopted by the House to arrest the discussion, until the Select Committee should report.—All the petitions on the subject of abolition were ordered to be referred to that Committee.

The Chair decided, with diffidence, he said, and without an opportunity to consult the authorities, that the Resolution could not apply to the petitions presented subsequently to its adoption.

Mr. Vinton appealed from this decision, and, upon the appeal, arose a most earnest discussion, which continued till five o'clock, when, without taking the question,

The House adjourned.

Government of the will is better than increase of knowledge.

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